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*The Life and Martyrdom of JOHN
HOOPER, Bishop of Gloucester and
Worcester.*

(From a late British Publication.)

MR. JOHN HOOPER received his education at Oxford, where he applied himself with great diligence to the study of the learned languages and the sciences. But after having made a considerable progress in these pursuits, he discovered that they were unable to satisfy the desires of his soul; and that wisdom of a superior kind was necessary to prepare him for eternity. He, therefore, began to search the Scriptures diligently, and to improve his reading by prayer and meditation. In proportion as his knowledge of divine things increased, he became dissatisfied with the prevailing system of Popery, and showed a partiality in favour of the reformed religion; that religion which is now become, through God's goodness, the established religion of England. This change of sentiments could not remain long unknown, but exposed him to the malice of the Papists, which drove him from Oxford. For some time after he was sheltered in the house of a noble patron; but persecution following him thither also, he was compelled to seek a refuge abroad among the German Reformers.

When Edward VI. succeeded his father Henry VIII. the clouds of superstition began to disperse, and the light of the true gospel dawned upon England. At this period the Protestants experienced the protection and favour of the government, and many who had left their homes on religious motives, hastened to return; and Mr. Hooper, who, like a true Christian, had always cherished the love of his country, was among the number. He appears, however, to

have left his brethren on the Continent with great regret; for his heart was united to them by the strictest bands of fellowship; and he felt, without doubt, that Christian believers are connected by closer ties than those of country or kindred. A remarkable circumstance which occurred at his last interview with his friend Mr. Bullinger, shows the chief object which he had in view. For, after an exchange of affectionate sentiments, and mutual promises of remembrance, Mr. Hooper added, "The last news of me you shall hear; but I shall not be able to write: for where I shall take most pains, there shall you hear of me to be burnt to ashes." On returning to England, Mr. Hooper became a zealous and successful preacher of the Gospel; and although he freely exposed sin wherever he found it, yet his hearers were extremely numerous: they perceived his affection to them in his desire for their conversion, and welcomed his rebukes, as being the effects of love to their souls.

In 1550, this exemplary man was made Bishop of Gloucester and Worcester; and truly he resembled the primitive bishops, the first in the line of succession, who, by the direction of the Great Bishop of souls, were chosen and ordained by the hands of his Apostles. His deportment in this new situation was worthy of a servant of Christ. My author observes that, although he was bishop of two diocesses, yet he so guided them, as if he had in charge but one family; "No father in his own household, no gardener in his garden, no husbandman in his vineyard, was more or better occupied than he amongst his flock; going about his towns and villages, in teaching and preaching to the peo-

ple." A considerable part of his income he employed for charitable purposes; and his usual practice was to distribute food every day to a number of poor people, whom he previously examined in the articles of their faith. His family was regulated on the same principles which influenced his public conduct; his children were brought up in the nurture and admonition of the Lord; his servants were encouraged in the love of holiness; and every part of his palace gave some evidence of the owner's Christian spirit and temper. In this manner was Bishop Hooper engaged until the death of King Edward, when the gospel became again obscured, and popery again attained its power in this kingdom. Soon after this change he was deprived of his bishopric, and confined in one of the prisons of London. It appears that he experienced great severity; and every plan was adopted which seemed likely to shake his resolution; but he remained faithful in the cause of his Divine Master; and the only effect the cruelty of his Popish enemies produced, was to wean him more from the love of the world, and to prepare him for a glorious eternity. Upon being informed that he was to be executed at Gloucester, in his own diocese, he lifted up his hands and eyes, praising God, that he saw it good to send him among the people of whom he had been pastor, that he might confirm, by his death, the truths which he had delivered to them; not doubting that the Lord would give him strength to bear his cross with patience, and to suffer to his honour and glory.

A short time before his martyrdom, a person who was greatly attached to him, intreated him that he would save his life by acknowledging the Roman Catholic Church; but his answer proved the strength of his faith: "True it is," said he, "that death is bitter, and life is sweet; but, alas! consider that the death to come is more bitter, and the life to come more sweet: therefore, for the desire and love I have to the one, and the terror and fear I have of the other, I do not so much regard this death, nor esteem

this life, but have settled myself, through the strength of God's Holy Spirit, patiently to pass through the torments and extremities of the fire now prepared for me, rather than to deny the truth of his word."

At Gloucester it was designed to confine him in the common jail; but the guard which brought him from London declared that he had behaved so gently and patiently on his journey, that they would rather lodge with him, than that he should be sent to lodge among the outcasts of society. His gratitude was greatly excited by this proposal, as well as by the reception it met with from the magistrates: so sensible was he of the smallest expression of kindness.

—He spent the night before his death almost entirely in prayer, as the best preparation for the awful transaction of the following day.

The account which is given of the martyrdom of this excellent prelate is as follows:—When his body had been fastened to the stake by an iron hoop, he looked round on the people; for being tall, and standing on a high stool, he could see to some distance. The surrounding crowds were weeping for him. Then lifting up his eyes and hands to Heaven, he prayed, probably for them as well as for himself. The person who was appointed to make the fire came to him, and asked his forgiveness; to whom he replied, "Why should I forgive you? I know of no offence which you have ever committed against me." "O Sir," said the man, "I am appointed to make the fire." "Therein," said Hooper, "thou dost nothing offend me; God forgive thee thy sins, and do thy office, I pray thee." Then the reeds were thrown up, and he received two bundles of them in his own hands, embraced, kissed them, and put one under either arm, and showed with his hand how the rest should be placed.

Shortly after the order was given that the fire should be lighted; but as the faggots were green, it did not soon kindle, and it was a considerable time before the reeds caught it. At length it burned round him; but the wind, being strong, blew the

flames from him, so that they only scorched him.

After some time a few dry faggots were brought, and a new fire was kindled; but it burned below, and only scorched him as before. During both the first and second fire he prayed, saying mildly, and not very loudly, but as one free from pain, "O Jesus, thou Son of David, have mercy on me, and receive my soul." After the second fire was spent, he wiped both his eyes with his hands, and looking on the people, said with a raised voice, "For God's love, good people, let me have more fire." All this while his lower parts were burning; but the faggots being few, the flame did not reach his upper parts.

A third fire was then kindled, which was stronger than the former two. The bladders of gunpowder now burst, but they were so placed, that they did him no service. He now prayed with a loud voice, "Lord Jesus, have mercy on me: Lord Jesus, receive my spirit." These were the last words he was heard to utter. But when he was black in the mouth, and his tongue swollen, so that he could not speak, yet his lips moved till they were shrunk to the gums: and he knocked his breast with his hands, till one of his arms fell off, and then knocked with the other, until, by a renewal of the fire, his strength failed, and his hand stuck to the iron on his breast. Immediately, bowing forwards, he yielded up the ghost.

He was three quarters of an hour in the fire. Like a lamb he patiently bore the extremity of suffering, neither moving backwards nor forwards, nor to either side.

And now, reader, what should be your feelings at the close of such an account as that which you have seen. Is it not calculated to impress on you and me a sense of the value of our souls, their lost state, and our need of a Saviour? Did Hooper give up his body to the flames, rather than renounce his hope in Christ? Let us ask ourselves, what pains we have taken, to secure to ourselves that blessed hope which maketh not ashamed.

If we would die in comfort, as Hooper did, we must be brought to feel as he felt, how sinful and guilty we are, both by nature and by practice. For without this conviction we shall not go to Jesus, as our Saviour, nor value his redemption. "They that are whole need not a physician, but they that are sick."

Our Reformers have declared, that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." "Christ," says the Homily of Salvation, "is the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacked, Christ's justice (his obedience to the Law) hath supplied." That this hope of the Gospel was Bishop Hooper's ground of confidence, through life and in death, is plain from the history before us. It was for maintaining this doctrine that he was persecuted, and at last burned at the stake. And it was this doctrine which enabled him to meet death, in its most terrible form, with confidence and joy.

This hope, reader, must be your's and mine, if we would live and die in peace. We are "miserable sinners;" and "there is no other name under Heaven, given among men, whereby we can be saved, but the name of Jesus Christ." To him we must look for salvation; and then we shall live holily, as Hooper lived; and die happily, as Hooper died.

An Account of the Society in England for Promoting Christian Knowledge.

[The Society in England for promoting Christian Knowledge is so distinguished for its pious labours, that we presume the following account of this venerable institution will be acceptable to our readers.

THIS SOCIETY consists partly of SUBSCRIBING, and partly of CORRESPONDING

Members.* The former contribute such annual sums respectively, as each thinks proper, towards supporting the expenses of the Institution. The latter are such persons in Great-Britain and Ireland, and other parts of the world, as are recommended or invited to correspond with the Society, for the purpose of acquainting it, from time to time, with the state of Religion in their neighbourhood; of suggesting such methods of doing good as occur to them; of distributing Bibles, Prayer Books, or any other books and tracts recommended by the Society; and of remitting such occasional benefactions as they themselves are pleased to contribute, or are enabled to collect from well-disposed Christians.

The OBJECT of the Society is expressed in its name. It is THE PROMOTING OF CHRISTIAN KNOWLEDGE generally throughout the world.

Early in the year 1699 † a few individuals of elevated station and eminent piety, both among the Clergy and Laity, began to meet together in a voluntary society, and, as such, with unanimity and zeal, and with numbers gradually increasing, they exerted themselves to advance the knowledge of true Religion, by such methods as appeared to them most conducive to that end. About the middle of the year 1701, at their instance, a CHARTER was obtained from his Majesty KING WILLIAM III. by which many of the then subscribing and corresponding Members, with several other persons of distinction in Church and State, were incorporated, by the name of THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, for the better carrying on of that branch of the Society's designs, which related to the colonies beyond the seas, belonging to the kingdom of England.

But the Charter of that Corporation being limited to *Foreign Parts*, the Members of our voluntary Society still continued, in that capacity, to prosecute their benevolent designs *at home*: and the Incorporated Society confining its operations principally to the British Plantations in AMERICA, the proceedings of this

Institution were early extended to *India*, and gradually into *other parts of the world*. Our's, therefore, is a Society distinct from that Corporation, and is known by the name of THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

In prosecution of this great undertaking,

I. THE EDUCATION OF YOUTH in the principles of the Christian Religion, and in habits of useful industry, has ever been an object of the Society's especial regard and concern. Its resources therefore have never failed to be liberally communicated for the benefit of CHARITY AND SUNDAY SCHOOLS. And so great was its success, even at a very early period of its history, in procuring the erection and establishment of CHARITY SCHOOLS, that within little more than ten years after the commencement of its proceedings, nearly five thousand children were taught in and about the cities of London and Westminster, most of them being also clothed, many boarded, apprenticed, &c. This good example, set in the metropolis, was rapidly followed in all parts of the kingdom: and from the *Summary View* printed by the Society in the year 1741, it appears that, besides those established in Scotland and Ireland, upwards of sixteen hundred CHARITY SCHOOLS had then been established in England and Wales only, in which about forty thousand poor children were regularly receiving the blessings of Christian Education. And that these institutions might better answer the true purposes for which they were erected, the Society have not been wanting to recommend, in their correspondence with such of their Members as have been concerned in the support and management of the same, that, together with religious and useful instruction, care should be taken to inure the children to industry and labour, that so they may become good Christians and loyal subjects, and be willing and fit to be employed in husbandry, navigation, or any other occupation. With these views the Society printed and dispersed many editions of an account of the *Methods used in erecting Charity Schools*, together with such *Rules* for their good order and government as had been approved of by the Archbishops and Bishops, who directed the same to be observed within their respective dioceses.

While the design of CHARITY SCHOOLS was yet new, the Society promoted their erection, not only by its advice and correspondence, but also in many cases by pecuniary supplies; by contributing towards the expenses of building, to the salaries of masters, and by other methods of a similar nature. But subsequently these objects, for the most part, were gradually left to the individual exertions of the Members of the Society, and to

* The Society has about ten thousand five hundred subscribers and donors, each of whose subscriptions and benefactions have extended from one pound one shilling, to nine thousand nine hundred and forty-six pounds four shillings and eleven pence sterling; and in one instance the Society received a legacy (from Lord Vryhouven) of seventy-five thousand three hundred and thirty-one pounds four shillings and two-pence sterling.

† The first Meeting took place March 8, 1698-9, at which were present the Right Hon. Lord Guildford, Sir Humphrey Mackworth, Mr. Justice Hook, Dr. Bray, and Colonel Colchester.

other pious and public spirited persons, in their respective districts: and the Society itself was hereby better enabled greatly to extend its operations in one particular branch of this very important department. For of all the schools above enumerated, and of the very many others of a like description, which, from time to time, have since been instituted, by far the greatest portion have been from their foundation constantly supplied through this Society, in whole, or in part, with the Books used therein; and with those copies of the Holy Scriptures, Book of Common Prayer, and devotional or practical Treatises, which, in many cases, are bestowed upon the young persons of each sex, at their discharge from these schools, for their protection and guidance amid the dangers of a sinful world.

About the year 1784, the Society saw the applications to its repository for supplies of the above description, rapidly and extensively increase by the introduction of SUNDAY SCHOOLS. And, not doubting that Divine Providence would continue to raise up to them pious benefactors, to enable them to meet all the demands which should be occasioned by such a cause, they listened to these increased applications, not with feelings of apprehension for their own stability, but with those of unmixed satisfaction, and with thankfulness to the Giver of every good and perfect gift. The years which are gone by have amply realized their expectations in regard to this very salutary department of Christian education, both as respects themselves and the public at large.

From like considerations the intelligence was received with similar impressions, that the NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH, instituted in the year 1811, had required, in their *plan of union* with the Diocesan and District Societies and Schools in connexion with that Institution, that no books of religious instruction should be admitted into their schools, but which are now, or shall hereafter be contained in the catalogue of *this* Society. The applications to our repository for Books for the use of schools have already, by this determination, been very largely augmented, and our expenses correspondently increased. Nor is this all. But, as the number of persons able to read, must, through the agency of that Society, be greatly increased in every part of the kingdom, it is evident that the call will be rendered proportionably greater upon this Society for every other description of books which it distributes. The institution of the National Society therefore supplies a very cogent argument for an enlarged patronage to our own. And

when this fact has once been pointed out, it may be added, that no result is yet contemplated from these circumstances, but what shall redound to the further growth and prosperity of the united cause of piety and charity.

The benefits derived from the early example and influence of our Society in this essential department of Christian edification, the religious education of youth, spread rapidly into other quarters of the world; and were often gratefully acknowledged from Ireland, Scotland, Wales, and other parts of the British dominions; and in Holland, Switzerland, Germany, Russia, Prussia, and many other countries of both Continents; in most of which Societies were speedily instituted upon the same designs, and avowedly after the model of ours.

II. To disperse the Holy Scriptures, the Liturgy, and many pious and judicious Books and Tracts in the English language on all the leading points of faith and practice, has been, from the beginning, another principal branch of this Society's designs, both at home and abroad: and, in the pursuit of this object, in which a very large proportion of the Society's funds is annually expended, they have been enabled, through the munificence of numerous benefactors, to send forth an almost incredible number of all these, as they trust, to the great temporal and everlasting comfort of multitudes of their fellow-creatures.

The Society has also, from time to time, at very great charge, procured and aided the publication of the Scriptures, Book of Common Prayer, and various approved devotional and instructive treatises in the Welsh, Irish, Manks, Gallic, Portuguese, French, Danish, German, and other languages.

In the year 1709, the Society circulated copies of a new edition of the Welsh Common Prayer Book.

In the year 1714, they issued proposals for collecting subscriptions towards a new impression of the Welsh Bible; which obtained so extensive a patronage, that in 1718 an edition of above 7000 copies was finished, together with the Apocrypha, Book of Common Prayer, Psalms in Metre, &c. By similar efforts, like impressions of 15,000, 15,000, 20,000, 10,000, and 20,000 copies were printed in the years 1748, 1753, 1770, 1799, and 1809, respectively: besides sundry separate editions of the New Testament and Liturgy. And though, by some of these very costly undertakings, the Society for a time was greatly reduced in its funds, yet, through the blessing of Divine Providence, it was ever enabled speedily to regain its former powers, and to continue to prosper in its resources and operations more and more.

During all this period, many of the most

valuable devotional and didactic treatises on the Society's catalogue have, as occasion required, been translated into the Welsh language, and printed for distribution.

In the year 1712, the Rev. John Richardson, a corresponding member of this Society, and Rector of Annab, in the diocese of Kildare, commiserating the unhappy condition of the popish natives of Ireland, made application to the Board in London upon that subject. In consequence of this application they directed 3000 copies to be printed of a book drawn up by Mr. Richardson, entitled "*A Short History of the Attempts that have been made to convert the Popish Natives of Ireland to the established Religion*," which they caused to be circulated, together with "*A Proposal for the Conversion of the Popish Natives of Ireland to the Protestant Religion, by printing the Bible, Liturgy, and Exposition of the Church Catechism, and other useful Treatises in Irish; that so they may be instructed, and have the offices of religion performed to them, in their own language: as also by erecting Charity Schools, for the education of the Irish children, gratis, in the English tongue and Protestant religion.*" A Committee of members was appointed to receive subscriptions towards this design: and an edition of 6000 copies of the Book of Common Prayer, the same number of the Church Catechism, with the Irish alphabet, and elements of the Irish language, for the use of the Charity Schools, and 6000 copies of Lewis's Exposition of the Church Catechism, all in the English and Irish languages in parallel columns, were speedily printed, by the encouragement then obtained, and were distributed, partly in Ireland, and partly in the Highlands of Scotland.

In like manner, in the year 1763, the Society issued proposals for printing the Bible, the Liturgy, and several religious books and tracts, in the vulgar tongue of the Isle of Man; in consequence of which (the undertaking being enforced by the recommendation and patronage of the venerable Bishops Wilson and Hildesley) they were enabled, in a few years, to disperse *gratuitously*, a large impression of the New Testament, Book of Common Prayer, Christian Monitor, Lewis's Exposition of the Church Catechism, &c. &c. In 1773 they finished an edition of the Manks Bible and Apocrypha; and in 1776 another of the New Testament. Soon afterwards 3000 copies of the Book of Common Prayer, and 5500 of Bishop Wilson's Treatise on the Sacrament of the Lord's Supper, were printed and distributed: and in 1808, at the suggestion of the present Bishop of Sodor and Man, they undertook a third edition of the Book of Common Prayer, which has since been finished, and is now in course of distribution at a

charge to the Natives of little more than one-third of the prime cost.

In the years 1793 and 1794 the Society contributed 150*l.* towards the printing a translation of the Liturgy into the Gaelic language, for the use of the natives of the Highlands of Scotland; and in 1803 they gave 300*l.* towards an impression of the Bible in the same language, printed under the direction of the Society in Scotland for PROPAGATING CHRISTIAN KNOWLEDGE. In the year 1808 the Society defrayed the charge of an edition of 2250 Danish Prayer and Psalm Books, for the use of the Danish prisoners, and other indigent persons of that nation, in Great-Britain, and grants have frequently been made for procuring Swedish and Finnish Bibles and Prayer Books, for the use of seamen in the British service, and others; and consigned to the care of the Pastor and Elders of the Swedish Church in London.

III. A third great branch of the Society's designs has been to diffuse the blessings of Christianity, by the establishment and support of Religious Missions, and other expedients necessary to that end: and, accordingly, while it has been careful to provide for the spiritual welfare of a few small islands near our own shores, it has also extended its regard to the destitute condition of the natives of Africa, and, on a more enlarged scale, towards those of Asia.

In the year 1752, the Society accepted a trust from the Rev. Mr. Hartshorne, Rector of Brosely, Salop; and from that trust, aided by the special contributions of many other charitable individuals, but yet not without a considerable additional charge upon the general funds, they have been enabled to open Schools, and to support two Clergymen, as *established* Missionaries in the Scilly Islands.

In Foreign Parts, (besides numerous other occasional undertakings, and benefactions for special purposes) the Society has, for many years, and at a very great expense, sent out, supported, and aided Missionaries to preach the Gospel to Europeans and natives in the East-Indies: and it has, from time to time, contributed largely towards the translating and printing of the Scriptures and other books in several Eastern languages; and also to the establishment and encouragement of Charity Schools, and the erection of Churches in that quarter of the world.

In 1710 the Society undertook the superintendence of such charities as should be intrusted to them, for the support and enlargement of the Protestant Mission at Tranquebar; in pursuance of which resolution, they published, the same year, (1710) a *Proposal*, inviting benefactions for an impression of the New Testament in Portuguese, and to enable them to set up CHARITY SCHOOLS among the heathens

in Malabar; both which objects were speedily effected: and a correspondence was settled with many persons of worth and influence in the most eminent places subject to Great-Britain in India: by which expedient the Society is informed, from time to time, of the state of religion, the conduct and success of their Missionaries, and other particulars connected with the propagation of the Christian Faith in those regions. Since the date above specified, (1710) the Mission has gradually been extended to Madras, Cudalore, Trichinapally, and Tanjore.

To the assistance derived from the Society, by its regular transmission of money, printing paper, presses, and other requisite materials, it has likewise been in a great degree owing, that the Missionaries have been enabled, at different times, to translate and publish several editions of the whole or parts of the Holy Scriptures, the Book of Common Prayer, Psalter, and many books and tracts, connected with Religion and civilization, in the Tamulian, Bengalee, and Portuguese languages: in which department, as well as in every thing else relating to these Missions, the views of the Society were for many years very successfully promoted by the active services of their lamented Missionaries, the apostolical Swartz and Gericke.

In the year 1720, the Society extended their regard to the Greek Church in Palestine, Syria, Mesopotamia, Arabia, and Egypt; and for their use printed in the Arabic language an edition of above 6000 Psalters, 10,000 New Testaments, and 5000 Catechetical Instructions, with an abridgment of the History of the Bible annexed, at an expense amounting to nearly 3000*l.* to which his Majesty King George I. in testimony of his approbation of the proceedings of the Society, was a bountiful contributor, by a gracious benefaction of 500*l.* Most of these books have been sent to those parts: into Syria by means of the Society's correspondents at Aleppo, by the Patriarch of Antioch, &c. &c. into Persia through their correspondents in Russia; into India, through the hands of their Missionaries; and into Africa, latterly by means of the Sierra Leone Company.

Recently (1809, &c.) the Society have been liberal contributors to the Arabic Bible, begun by the late Rev. Professor Carlyle, which is now finished, and is ready for distribution, as opportunity shall arise.

In addition to the above three-fold division of the principal designs of the Society, there yet remain some other undertakings of a more specific character, highly interesting to every friend to religion and his country, which cannot therefore be passed over in silence, even in a brief abstract like the present.

In the beginning of the year 1732 the Society, when they heard the melancholy account of the sufferings of the Protestants in Saltzburgh, having first obtained his Majesty's leave, resolved upon doing all that laid in their power to raise collections for their persecuted brethren. To this end, about the middle of the same year, they published *An Account of the sufferings of the persecuted Protestants in the Archbishopric of Saltzburgh*, and appointed certain of their members to receive and collect contributions. Afterwards they published a *farther account of the sufferings, &c.* and thirdly, an *Extract of the Journals of Mr. Commissary Von Reck*, who conducted the first Transport of Saltzburghers to Georgia, &c. &c. (1734.) These *Accounts*, being enforced by the generous example of many noble and honourable persons, as also by liberal contributions, and earnest exhortations from the Right Reverend the Bishops and their Clergy, had, through God's blessing, so good an effect upon the minds of charitable and well-disposed Christians, of every rank and denomination, that the Society, besides making many large remittances to Germany, was enabled to send over to the English colony in Georgia, in four different years, four transports, containing more than two hundred Protestant emigrants, chiefly Saltzburghers, who, with two Missionaries and a Schoolmaster, settled themselves at Ebenezer, upon lands assigned to them by the trustees for establishing the said colony.

The revolution in America ending in a separation between that country and this, the Mission is now discontinued; and the funds which the Society had appropriated to its support, have been applied to the general designs. The last Missionary still continues to receive an annual pension from the Society.

From a very early period of our operations the spiritual necessities of the Army and Navy have constituted one important department of the Society's concern; and from its stores copies of the Holy Scriptures, and certain other books, have frequently been granted to both those great National Establishments. In the year 1701, 3000 *Soldier's Monitors*, and the same number of a *Pastoral Letter from a Minister to his Parishioners*, were sent over to the English army in Holland: and in the same year the *Seaman's Monitor* and some other tracts were very extensively distributed in the Navy. In the year 1722, the Society projected another very large distribution of the *Soldier's Monitor* amongst his Majesty's land forces. The design was communicated to some individuals of the Privy Council, and upon their encouragement and approbation a large impression was prepared. In the following year similar proceedings

were instituted with respect to the *Seaman's Monitor* for the Navy; and so acceptable were both these undertakings to his Majesty King George I. that he directed the whole charge of the printing, binding, and distribution of those works, amounting to nearly 500*l.* to be defrayed from his Majesty's treasury.

With regard to the Navy, especially, the Society was, for a great many years, and at a very considerable annual expense, accustomed regularly to furnish to the commanders of vessels, *gratuitously*, on their special application, for the use of the crews under their command, Bibles, Common Prayer Books, Psalters containing the Church Service, and some short select practical Tracts, in proportion to the number of each ship's company; and while these, together with similar applications from the commanders of the shipping of the Hon. EAST-INDIA COMPANY, have, especially of late years, kept continually increasing to the very great increasing charge upon the funds of the Society, the Board have had peculiar satisfaction in observing that this branch of their designs has, through the Divine blessing, in many instances been productive of very salutary effects.

In the year 1812, the Lords Commissioners of the Admiralty, in token of their approbation of the Society's past services in this department, and with a desire that the benefits of Christian knowledge might be still more extensively diffused throughout the Navy, through the medium, as heretofore, of this Society, were pleased to direct a communication to be made to the General Board, that their Lordships had ordered the Commissioners of the several Dock-Yards to receive such books as shall be sent to them by the Society, on the suggestion of the Chaplain General, and to form depots; which books are, from time to time, to be given to the Captains of his Majesty's ships in the proportions directed by their Lordships. And their Lordships have further signified their pleasure, that a special account be kept by the Society of all books thus issued, for the purpose of defraying the expenses of the same. This pious and beneficent purpose promises to be attended with the happiest effects: and every good man will rejoice at the contemplation of the enlarged opportunities thereby afforded of the consolations and the instructions of religion to the defenders of our country.

In like manner, from the earliest period of its institution, the attention of the Society has been directed, as occasion required, and their means would allow, to the religious wants of the poor and afflicted in Hospitals, Prisons, Work-Houses, Alms-Houses, and other public institutions. In the year 1710, they pro-

moted a subscription for fixing large 4to. Bibles, and other Religious books, in the prisons in and about the cities of London and Westminster. In 1725, they presented a packet of books to every County Gaol in the kingdom; and in the year 1731, and at other periods, they exerted themselves, not without considerable effect, (printing in 1732 one thousand copies of a Proposal, &c.) to promote the introduction of Divine Service into those institutions; as they did about the year 1729, and at other times, to establish family prayer, and to set up schools for the education of poor children in Work-Houses. And, with regard to all those establishments above enumerated, which are not provided with any proper fund for the purchase of books, the Society, desirous that a repository should be known to which they might have the power to resort in the hour of necessity, did, in the year 1811, extend to them also its offers of *gratuitous* supplies; not doubting but that upon a public representation (should such representation at any future time become necessary) any extraordinary pressure upon the Society, hereby occasioned, would speedily be relieved by the bounty of the charitable and well-disposed: and still further, from the same motives, and with similar hopes, it invited the making of inquiries *generally*, through the parochial Clergy and other Members of the Society, into the wants of the indigent and labouring classes in all parts of the kingdom, in order to a removal of those deficiencies, so far as the means reposed in its trust shall allow, by grants of the Holy Scriptures, and other publications of the Society, at the usual reduced prices.

The sources from which the Society has hitherto been enabled to carry on all these and other important and extensive designs, have been the annual subscriptions of its Members, together with the legacies and occasional donations of very many pious and charitable benefactors: and the General Board, when they adopted those very considerable enlargements of the beneficent and *gratuitous* undertakings last mentioned, did not take that step, but in the humble trust that the same gracious Providence, which for so many years has enabled them to carry on their designs for promoting Christian knowledge, and edifying the body of CHRIST, will still furnish the means whereby those objects may be pursued with increased activity and vigour.

And, while the General Board express reverently this their assured reliance in the Divine protection, and add their persuasion that the above statement of the designs of the Society will not have been in vain, but will continue to call forth, from year to year, the cordial aid of many

pious and public spirited Benefactors, it must not be omitted, that among the instrumental means for the accomplishment of these its expectations, and for success in all its undertakings, the Society looks with peculiar hope and satisfaction to the permanent zealous aid and co-operation of the Diocesan and District Committees, which, in compliance with the resolutions of the Society, bearing date June 12, 1810, and March 5, 1811, and under the direction and approbation of our Prelates, have been established in almost all parts of the kingdom.

The end aimed at in these Institutions, was to extend the usefulness of this Society; to increase its influence; and to promote the union and co-operation of the Clergy and Laity throughout the kingdom, in all its sundry important charitable designs.

In prosecution of these purposes the Committees have provided for their meetings on a certain day in each quarter of the year, and oftener, as occasion may require. They have severally appointed a Secretary and Treasurer. They receive and transmit to this Board voluntary benefactions and donations, annual subscriptions, and payments for packets of books. They transmit requests for books and tracts dispersed by the Society; and the usual recommendations of persons proposed to become Members; which, by their means, have been very largely augmented. They promote annual or occasional parochial or general contributions throughout their respective districts; in return for which they obtain books to the amount of two thirds of the sums so raised, at the usual reduced prices of the Society; whereby the capital annually devoted to pious uses is incalculably increased; the number of persons united in bands of co-operation and sympathy with this Society proportionably enlarged; the sphere of charitable offices extended; and the pecuniary pressure upon the parochial Clergy greatly diminished, at the same time that their means of doing good are multiplied. In one word, these Committees direct their attention to such objects within their several districts, as occupy on a larger scale in London the deliberations of the General Board.

In fine, no one can be able to form an adequate estimate of the importance of this Society to the prosperity of religion and charity, but by taking into the calculation that such as the transactions are of this Board, as imperfectly detailed in the present account, such, likewise, according to their measure, are the proceedings of the several Diocesan and District Committees, wheresoever dispersed throughout the kingdom.

And when it is considered, that, by these means, in many districts almost every

clergyman is a member of this Society, and thus stands at the head of his parish, in that situation, in which the Providence of the Great Head of the Church has placed him, in a capacity by associating to himself the most respectable part of the laity, as subscribing members, or as contributors to the parochial, or other local collection, to extend effectually to all parts of his charge the many spiritual advantages which are to be obtained in connexion with this Society; and when it is further considered, that these members, both of the Clergy and Laity, are occasionally brought together, beyond the limits of their own parishes, to the meetings of the Committees, to lend their aid to provide for the necessities of their respective districts and neighbourhoods; to consult upon the promotion of religious education; upon the dispersion of books of Christian edification; and upon a provision for the spiritual wants of the afflicted and needy in work-houses, hospitals, prisons, and other public institutions; and when, at the same time, all this is prosecuted in strict conformity with the principles of the English Constitution, both in Church and State, and for the purpose of preserving the unity of the Spirit in the bond of peace, no true friend to our country and our religion can, it is presumed, contemplate the whole scheme without feelings of devout thankfulness to the Author of all good, and without looking forward with cheerful hope to the preservation amongst us, and to the enlargement and stability of the inestimable interests of peace, and piety, and true religion.

The first Annual Report of "the Protestant Episcopal Missionary Society of Young Men and others," presented at the Anniversary Meeting, on the 2d of December, 1817.

ON the occasion of the first anniversary of a society established for purposes universally admitted to be laudable and pious, much is usually expected at the hands of those who have been intrusted with the management of its concerns. Aware of this general, and, perhaps, not unreasonable expectation, the Board of Directors would evince great insensibility, if they did not feel their peculiar responsibility.

It must be remembered that this society originated under circumstances peculiarly inauspicious. So so-

vere was the pressure of the times, and so various the existing channels through which the benevolence of the public would necessarily flow, that the institution of another society, requiring great individual effort, and pecuniary aid, could not be justified, but on a principle of the most imperious necessity, and the strongest conviction of duty. That necessity did exist; that conviction of duty was felt. Unpromising as was the prospect, in humble confidence of the blessings of heaven, an effort has been made—An appeal has been made to the pious munificence of our fellow Episcopalians, and the appeal has not been in vain.

To prevent even the partial desertion of the boundless field for missionary labour, was an object worthy of ambition; and although our hopes have not been completely realized, yet we feel the highest pleasure in being able to say that much has been done. The aid that has been rendered by this society to the Bishop and Committee, who, by the canons of the Church have the management of missionary concerns, has been feelingly and gratefully acknowledged. As the object of this society is simply the accumulation of funds, with which to assist the authority of the Church in the employment of Missionaries, its operations cannot be either various or complex; therefore the detail of the proceedings of this society will, at no time, derive its interests from the variety of its matter.

Soon after the organization of the society, the Board of Directors appointed a Committee, with discretionary powers, to adopt such measures as might be deemed expedient, to augment the funds. At the first meeting of that Committee, it was determined to address a printed circular to the Episcopalians of this city, soliciting their aid, either as annual subscribers or donors. To the faithful and diligent labours of that Committee, the society is essentially indebted for the largest portions of its funds. Among the many instances of individual efforts, the Board of Directors deem it an act of justice to

notice particularly the pious and unwearied efforts of a female member of Christ Church in this city, to whose exertions the society is indebted for upwards of one hundred dollars of its funds! May such instances of zeal, for the extension of our apostolic Church, be numerous, and abundantly rewarded by its glorious Head.

It is to be regretted, that the prevalence of a general disposition to grant donations, in preference to becoming annual subscribers, has prevented the increase of the latter to as great an amount as could be desired; it being the only species of aid that possesses the quality of permanency, and which is indispensably necessary to the future usefulness of the society. It appears, from the report of the Treasurer to the Board of Directors, that there has been paid into the Treasury \$ 976 18; the principal of which sum has been derived from donations, several of which evince a spirit of liberality and Christian benevolence worthy of the cause which they were intended to promote. The total amount of annual subscriptions will not exceed the sum of \$ 620. This is to be deeply regretted, and ought to operate as a powerful stimulus to renewed and vigorous efforts to increase the number of annual subscribers. The partial success of past efforts, it is true, is somewhat discouraging; but the times are changed; means are more abundant; and we trust that more flattering success will crown the exertions of our successors. Pursuant to the order of the President, \$ 800 have been paid into the hands of the Church Missionary Committee. The current expenses of the year, have been \$ 88 95, and the balance in the Treasury is now \$ 87 25. About \$ 200 remain unpaid, and falls due at this time. Preparatory measures have been made, to collect all that may remain unpaid after this period.

The Rev. Samuel Johnson, Missionary in the western, the Rev. Joshua M. Rogers, Missionary in the northern, and the Rev. Charles W. Hamilton, Missionary in the north-east part of this state, are the Mis-

sionaries aided by the funds of the society.

The Board refer to the journal of the late Convention of the Church for a very interesting exhibition of the gratifying fruits of Missionary exertions. The Missionaries employed are fifteen in number. Their labours are directed principally to the new settlements, and to some old but reduced congregations. They have been instrumental in organizing many flourishing Churches. There are several places where additional Missionaries could be most advantageously employed. We are assured that the people in these new settlements contribute fully in proportion to their means; which, however, are incompetent to the support of Clergymen. The Bishop, in his address to the Convention, states the inadequacy of the missionary collections hitherto to pay the salaries of the Missionaries, which, in consequence of the pressing calls for the ministrations of our Church, have been engaged; and without an increase of the fund, the number of Missionaries, or their salaries, must be materially reduced. The field for missionary labours is most ample; and nothing is wanting, under the smiles of a gracious Providence, but pecuniary means, in order to extend our apostolic Church to the remotest bounds of our widely extended country. To aid in extending the ministration of the word and ordinances of the Gospel of peace and salvation to our destitute spiritual brethren, and to be instrumental, in any degree, in the moral and spiritual improvement of our fellow men, are duties, the discharge of which must yield the most unmixed gratification to the benevolent feelings of the Christian, and to a heart suitably affected with a sense of the spiritual blessings we enjoy.

The Board of Directors cannot close the report of their proceedings without a grateful acknowledgment of the providential care and protection of HIM who is the "Author of every good and perfect gift," and offering their fervent prayers for the future enlargement and usefulness of the society, whose

affairs have been intrusted to their management.

All which is respectfully submitted.
By order of the Board of Directors.

Gerardus A. Cooper,	} Committee.
George R. A. Ricketts,	
Floyd Smith,	
W. Cooper,	

On motion of the Rev. Dr. How, Resolved, That the Society accept, with great satisfaction, the Report of the proceedings of their Board of Directors for the past year, and return them their thanks for the zealous and faithful discharge of the duties of their office.

Resolved, That the Society feel more and more deeply impressed with the importance of the object for which they have been associated, and that they will continue, under the Divine blessing, to prosecute it with unabating diligence.

On motion of the Rev. Mr. Lyell, Resolved, That the Society feel deeply indebted to those young ladies who have, by their zealous exertions, contributed to the increase of its funds.

On motion of Mr. Smith, Resolved, That the title of the Society be, and is hereby altered to that of "*The New-York Protestant Episcopal Missionary Society.*"

The society then proceeded to ballot for officers for the ensuing year. The following gentlemen were declared unanimously elected.

The Right Rev. Bishop Hobart, being President, ex-officio.

Dr. John Watts, 1st Vice-President; Floyd Smith, 2d Vice-President; Dr. G. A. Cooper, 3d Vice-President; D. A. Cushman, Treasurer; Ferris Pell, Corresponding Secretary; J. Smyth Rogers, Recording Secretary.

Other Managers.

William Onderdonk, jun. Cornelius R. Duffie, Thomas N. Stanford, Lewis Loutrell, Warmaldus Cooper, Charles Keeler, Alexis P. Proal, William Baker, David R. Lambert, Luther Bradish, George R. A. Ricketts, Edward Hitchcock, Edward M. Vickar.

N. B. Subscriptions and donations will be thankfully received by the Treasurer, 189 Broadway, or either of the managers.

LINES ON THE GRAVE OF A CHILD.

Oh, sweet my Baby! liest thou here,
So low, so cold, and so forsaken?
And cannot a sad Father's tear
Thy once too lovely smiles awaken?
Ah, no! within this silent tomb
Thy Parents' hopes receive their doom!

Oh, sweet my Baby! round thy brow
The Rose and Yew are twined together:
The Rose was blooming—so wast Thou—
Too blooming far for Death to gather.

The Yew was green,—and green to me
For ever lives thy Memory.

I have a flower, that press'd the mouth
Of one upon his cold bier lying,
To me more fragrant than the South,
O'er banks of op'ning violets flying;
Although its leaves look pale and dry,
How blooming to a Father's eye!

Oh, sweet my Baby! is thine head
Upon a rocky pillow lying?
And is the dreary grave thy bed—
Thy lullaby a Father's sighing?
Oh, changed the hours since thou didst rest
Upon a mother's faithful breast!

Oh! can I e'er forget the kiss
I gave thee on that morn of mourning,—
That last sad tender parting bliss
From Innocence to God returning!
Mayst thou repay that kiss to me,
In realms of bright eternity!

STANZAS.

"A cloud came over my soul."

O WELCOME is the Cloud of Night
That makes the morrow's dawn more dear,
Or Dewy Veil that falleth light
The Summer's fervid breast to cheer:
The Thunder-cloud of fate and fear
Doth in its folds a blessing bring,
And weeps in showers its wasteful shock:
Even Winter's rudest Storms but rock
The cradle of the Spring.

But ah! far other are the Clouds
That wrapt the sickening soul in gloom,—
That clothe the heaven in funeral shrouds,
And darken like a living tomb
This beauteous Earth,—whose breathing
bloom

Might sooth the sullen heart of care—
Where bounteous Nature pours around
Her healing balm for every wound,
Unpoison'd by Despair!

O THOU! whose everlasting arm
Spread like a tent yon azure sky,
And framed those glorious worlds to charm
Th' adoring heart, the raptured eye—
Who through the vale of misery
Canst guide, though doubt and danger
press—

Chase from my soul these shades of night,
That shroud from my bewildered sight,
The SUN of RIGHTEOUSNESS. S.

LATE PUBLICATIONS IN ENGLAND.

A Series of Sermons on various Subjects of Doctrine and Practice. By the Rev. George Mathew, A. M. Chaplain to the Right Hon. the Earl of Bristol; alternate Morning Preacher at the Parish Church of St James, Westminster; alternate Evening Preacher at the Magdalen Hospital; and Vicar of Greenwich. 2 vols.

The Domestic Altar; or Six Weeks' Course of Morning and Evening Prayers, for the Use of Families. To which are added, a few on particular Occasions. By the Rev. William Smith, A. M. author of a System of Prayer. 8vo.

A Theological Inquiry into the Sacrament of Baptism, with the Nature of Baptismal Regeneration; in five Discourses, preached before the University of Cambridge, in April, 1817. By the Rev. C. Benson, M. A. Member of Trinity College, and Lecturer of St. John's, Newcastle-upon-Tyne. 8vo.

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A Sermon preached at the peculiar Visitation of the Dean and Chapter of the Cathedral Church of Exeter, held in the Parish Church of Topsham, June 4, 1817. By W. W. Bagnell, A. B. Curate of Colebrooke.

The Duty of Controversy; a Sermon preached at Cheadle, Staffordshire, at the Visitation of the Venerable the Archdeacon of Stafford. By John Hume Spry, M. A. Vicar of Hanbury, Staffordshire, &c.

Sin and Danger of Schism; a Sermon preached in the Parish Church of Preston, July 14, 1817, at the Triennial Visitation of the Lord Bishop of Chester. By Edward Law, A. M. Minister of the Holy Trinity, Preston, and Chaplain to the Lord Bishop of Chester.

The Churchman upheld in his Support of the Bible Society; and Schismatical Representations of the Gospel detected; or Remarks addressed to a Friend, on two Sermons, entitled, The Churchman dissuaded from becoming a Member of the Bible Society, &c. by the Rev. J. Mathew, A. M. By one of the Secretaries of the County of Somerset Auxiliary Bible Society.

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